

THE PACIFIC

Pacific Theo Sem
Reading Room



Volume LIII.

SAN FRANCISCO, JULY 23 1903

Number 30.

REST.

O Christ, who givest rest, we come to thee;
Thy voice calls sweetly o'er life's fretful sea;
And we are weary
With our journey dreary,
And thou art waiting our sweet rest to be.

What is the rest thou giveth to the soul?
What potent magnet draweth to the goal
Our souls aweary,
With their conflicts dreary,
Whose compasses have failed to point the Pole?

It is the rest of faith, sweet trust in heaven;
Such is thy victory to men still given,
To souls full weary
With their burdens dreary,
To anchor their frail boats, sore tempest-driven.

It is the rest of meekness and content;
Duty and discipline are heaven-sent;
So, sad souls, weary,
With life's duties dreary,
Take from God's hand what he in love hath lent.

It is the rest which maketh burdens light,
Which takes the irk from care, from frost the blight;
And to souls, weary
With their weeping dreary,
It giveth joy-songs in the darkest night.

O Christ, give thou to us thine own sweet rest;
Of all thy precious gifts it is the best;
Then souls aweary,
With their failures dreary,
Shall take heart and renew their heavenly quest.

—David Farquharson.

PACIFIC

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

PUBLISHING CO. OF THE PACIFIC
W. W. Ferrier, Editor and Manager.

TERMS:

Per Year, in Advance, - - - \$2.00
To Foreign Countries in Postal Union 3.00

CHANGE OF ADDRESS.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

DISCONTINUANCES.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

PLEASE look at the figures printed each week on the label. They give the date to which your subscription is paid.

The Love of God.

I remember that some time ago, addressing one of the biggest Sunday-schools in Lincolnshire, I asked the assembled children whether God loved them when they were wicked. Some of those boys and girls answered "No," and some answered "Yes." There was evidently a great difference of opinion among them on the point; I am afraid that the majority believed God did not love them when they were wicked. It was a startling revelation of the extent to which even our trained Sunday-school scholars fail to understand the gospel of the love of God. If God did not love them when they were wicked, he could never love them. It is because he loves us while we are yet wicked that there is hope for us.—Hugh Price Hughes.

I am not careful for what may be a hundred years hence. He who governed the world before I was born, shall take care of it likewise when I am dead. My part is to improve the present moment.—John Wesley.

OLYMYER
CHURCH
SALES

ONLINE OTHER BELLS
SWEETER, MORE DUR-
ABLE, LOWER PRICE.
OUR FREE CATALOGUE
TELLS WHY.

1116-1118 Broadway, New York City

SAN FRANCISCO LAUNDRY
Office, 131 Ellis St.

TELEPHONE, 5125.

S. F. BUFFORD, Manager.

SCHOOLS.

POMONA COLLEGE, CLAREMONT CAL.

GEORGE A. GATES, D.D., LL.D., President

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.

PROF E. C. NORTON, Ph. D., Dean.

FRED WILSON, MERCHANT TAILOR.

Fifteen per cent discount
to Clergymen.

610 MONTGOMERY STREET;

N. E. Cor. Merchant St.

SAN FRANCISCO, - - - CAL

Pacific

Theological Seminary REMOVED TO BERKELEY

Seat of University.

Curriculum remodeled to present-day demands includes valuable University advantages. Advanced Semities. Teaching positive and constructive. Special facilities in English Language and Literature, History, Archeology, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address: President

REV J. K. McLEAN D. D.
Berkeley, Cal.

Blake, Moffitt & Towne

DEALERS IN

PAPER

55, 57, 59, 61 First Street

SAN FRANCISCO, CAL.

Telephone Main 199.

146 and 148 N. Los Angeles Street, Los Angeles Cal.



Pre-eminently the Sewing Machine
for Family Use.

Standard PAPER PATTERNS

Highest Perfection

Lowest Prices

Send for Catalogue.

J. W. Evans, Agent

1021 Market St., San Francisco
(Near Sixth.)

H. Le Baron Smith

The American Tailor

I have great values in ready-made clothing,
and overcoats ready-made.

520 Bush Street Above Montgomery

15 per cent to clergymen

G. P. Prechtel { Lena R. Snook } G. W. Keeler

Golden Gate Undertaking Co.

2475-2483 Mission Street

Telephone Mission 102

C. H. Ashley

H. S. McCurdy

Mrs. S. E. Gould

Assistants

ORANGE GROVES

IN REDLANDS

BUSINESS BLOCKS, HOUSES & LOTS

For Sale at Lowest Prices.

Redlands the city of orange groves and beautiful homes, fine schools and NO SALOONS

Fifteen years of intimate knowledge of Redlands property enables me to help investors select wisely a grove or a house or a good paying business property in Redlands and vicinity. For information address

JOHN P. FISK

First National Bank Building, Redlands, Cal

Rest.

I am so weary, Lord, I cannot sleep—

Twelve strokes the lonely silence break.

Maybe it is these surging thoughts which keep

My soul responsive to the fears that wake—

A kindly voice falls on my ear,
My head seems pillowed on a loving breast—

"If heavy laden, or beset with fear,

Come thou to me, and I will give thee rest."

—Susie E. Kennedy.

Teach One Truth.

The teacher who, after hearing the recitation for the day, teaches one great truth and illustrates it has done well, and probably enough for that day. A too great readiness in the launching of truths is sometimes a fault of no small import. The need of young people is to know a few great and controlling truths so well that they will abide in the mind and character. Too much talk tends to distract, and oftentimes to obscure that which has already become reasonably plain, so as to abide and grow if let alone. We have known even preachers to make a fine point, and then proceed to talk it out. The teacher should beware of trampling his own tracks.

We are not satisfied to do simply the things we can do. We must draw something too hard for us; sing songs that have notes too high for us.—William M. Hunt.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, July 23, 1903

FOR BETTERMENT.

"How much we take, how little give!
Yet every life is meant
To help all lives; each man should live
For all men's betterment."

The Franciscan fathers under Junipero Serra planned the work among the California Indians on a large scale. In an article concerning some of the old mission buildings, Charles F. Lummis states that the establishment at San Luis Rey could not be replaced today for a quarter of a million dollars; and that the stone church at San Juan Capistrano could not be rebuilt with the railroad at its doors for one hundred thousand dollars. It was a great work which those devoted souls planned and inaugurated on these Western shores. It was destined to be of brief duration, but it was a good work while it lasted; and there are lessons on consecration in it for us today.

California has more than fifty co-operative stores. Those at Los Angeles, Sacramento, Fresno, Grass Valley and Kingsbury are doing the largest business. Last year it amounted in the aggregate, for the whole State, to a million dollars. About twenty per cent. profit was realized. Nevada, Utah, Idaho, Oregon and Washington have co-operative stores also. Outside of the Rochdale stores there are in California several co-operative fruit exchanges, one of which did a business last year of nine million dollars. There are many indications that co-operation in the business and industrial world is to be one of the prominent features of the progress of the twentieth century, and these pioneers in the movement on this coast are likely to have large accession to their number as the years roll on.

The "no saloon" towns in California have shown the most rapid gains in population for a long time. And they are getting the best class of people, too. The Pomona Times of recent date said: "It is believed that if the question of saloon or no saloon were submitted to a vote in Los Angeles the vote would be for 'no saloon.'" Outside of Los Angeles there are only two saloon towns in Los Angeles County—Azusa and Redondo. Riverside has but one saloon town—Corona. Orange only one—Anaheim. San Bernardino has only a few, and they are said to be inferior places, not sharing in the general advance of that part of the State. It looks as if the saloon were doomed in Southern Cali-

fornia. The California Promotion Committee, in existence in Northern California, might get some good lessons and pointers from this development in the Southern part of the State. Certainly there are suggestions in it for every ambitious town and city up this way.

The celebration of the fiftieth anniversary of the San Francisco Y. M. C. A. was an event of importance in this city this week. The Association has been a great power for good all these years, and it starts on its second half century of existence far better equipped for usefulness than ever before. The building is well located and is free from debt; the Secretary, Mr. McCoy, and his assistants and helpers are admirably suited for such work, and are devoted to it; and all in all the outlook is one of promise. One thing greatly needed now is a building for the boys. In these little lives are the men who will be in the van of affairs a quarter of a century hence, and no effort in their behalf will be wasted. The cities need to look after the boys. Let the business men of San Francisco provide for them through the Y. M. C. A. and it will be found in after years the best possible investment. Membership in the Association will turn hundreds of them to better aims in life.

That was a gratifying report of the Christian Endeavor Convention at Denver which the Rev. Dr. Smith Baker of Portland, Maine, gave at the meeting of the Congregational ministers in this city last Monday. He said that it was one of the most inspiring, earnest, spiritual conventions of any kind that he had ever attended. He regarded it as a matter for gratitude that Dr. Clarke's whole influence is so thoroughly evangelistic and spiritual, that there is no uncertain sound in anything that he says. Dr. Baker said that he came away from the convention with the profound impression that his work as a minister was to be an instrument in God's hands for the saving of souls ruined by sin. The doctor is making his first visit to the Pacific Coast, and finds much of interest. He goes from here to Los Angeles and later to Oregon and Washington. The church of which he is pastor in Portland, Maine, is the Williston, the one in which the Christian Endeavor Society originated, and of which Dr. T. E. Clarke, for so many years the beloved President of the society, was pastor.

THE LAVISHNESS OF BEAUTY.

God gives everything but punishment in over measure. Is it not so with beauty? Had sin not entered in we cannot conceive how beautiful this world would have been. Some faint suggestion is conveyed to him who reads aright the opening verses of the Bible where we are told no less than thirteen times of a garden, planted by God as a home for his newly-created son—a garden so fair that the Maker himself delighted to walk therein. In the beginning God gave beauty without measure unto this earth. Not abundantly, but lavishly did he bestow.

And, as it is, our world is very beautiful. There is beauty of form; in the surface of the earth, with its variations of mountain and plain; in the over-arching sky, with its clouds constantly changing; in the fascinating restlessness of the sea, with its ponderous billows and its flying scud. There is beauty of color; in the sunrises and sunsets by day, and the moon and the stars by night; in the tints of flowers, the lustre of shells, the glitter of insects, the shadings of foliage, the plumage of birds, beauty in the rainbow, the dewdrop, the precious stone, the butterfly's wing, the twinkling star. Our world is "crammed with heaven," filled with beauty from the elegantly little to the sublimely great.

Nor can all earth's beauty be meant for man alone. For back in the ages, when as yet there was no man, this lavishness of beauty prevailed. As deep as diver dares to go, as far as telescopic view can pierce, as much as microscope can magnify, there is beauty still; and doubtless infinite realms of beauty which no man will see, unless that be one of the joys awaiting the redeemed. And even of the beauty within the present reach of man, how much remains unvisited! "The laziest bank in the world, away from towns, where no artists do congregate, upon which no farm laps, where no vines hang their cooling clusters, nor flowers spring, nor grass invites the browsing herd, is yet spotted and patched with moss of such exquisite beauty, that the painter who, in all his life should produce one such thing, would be a master in art and immortal in fame; and it has the hair of ten thousand reeds combed over its brow, and its shining sand and insect tribes might win the student's lifetime."

Then why such lavishness of beauty upon which man cannot look? The answer is: God looks upon it all; no rose is "born to blush unseen" by him. Our Father loves all things beautiful, and therefore delights to beautify this little world of his with such magnificent overplus. As was said by Beecher: "The superfluous blossoms on a fruit tree are meant to symbolize the large way in which God loves to do pleasant things."

One more word should yet be said. The Psalmist says that God gave the earth, with all its lavishness of beauty, to his children. Paul reminds us that "all things are yours," not only things to come, but also things present. Then the beauty about us is for our sakes also; to delight us, to comfort us, to make us

strong by leading our thoughts to him who caused it all. The evident lavishness of beauty should teach us that this world is meant to be for us, not only a mill in which each has his daily work, but also a temple in which each may engage in daily worship.

WALKING WITH GOD.

If a man is free to walk with whomsoever he chooses, he selects as a companion one who is congenial. Therefore, it is beyond question that Enoch was on good terms with God; they agreed in their tastes and plans and as they walked together they became more used to one another; Enoch grew up to a larger appreciation of God, and God found Enoch more and more adaptable.

Taking a walk with another is a mark of special familiarity. Only the most intimate friends take long walks together, and talk to their hearts' content. If we talk to God a little while in the closet, and then go our way, not asking him to go with us downtown into the work of the day, it is a sign that we are not yet on terms of perfect familiarity with him.

If we walk with God, we are going somewhere. God's walks are not aimless; they always have a purpose. He is so busy with the affairs of his kingdom that if we are ever to have any talk with him, we must catch up with him as he goes forth to his work. Many busy people are too busy to talk. It is not so with God. Others stop working when they talk. God keeps right on. Let us covet the privilege of going with him on his errands of mercy, and of hearing him talk by the way. Our hearts will burn within us as did those of the two who went to Emmaus and fell in with Jesus on the way.

No one who walks with God ever loses his way. But he often gets far out of sight. While here in the flesh he is lost to his ordinary acquaintances, even as Jesus was to his earthly parents when he remained behind in the temple talking with the doctors of the law. Intimate friendship with God means a reputation for queerness; it is because God and his friend are too far away to be judged fairly. They are walking on a higher plane; a mist surrounds them; there is a turn in the road; they disappear for a while; when they come in sight again they are still engaged in earnest conversation and still going forward toward some definite goal; but the world can make nothing of their walk and talk, and stares nonplussed.

And one day these companions take the long walk together. A child, on going home from Sunday-school, was asked by her mother what she had learned at school. The child replied: "We have been hearing about a man who used to go for walks with God. His name was Enoch. One day they went for an extra long walk, and they walked on and on, until God said to Enoch, 'You are a long way from home; you had better just come in and stand. And he stayed.'"

The Bystander.

In the Country.

One only sees the deadening artificiality of the city when he goes to the country. The one is made of iron and steel and birch and stone; the other of tree and sky and brook. The city has no sky or sun. Sunrise and sunset are blotted out of the city program. In the one is the long, solid, artificial street with its wheels and noise, in the other the long, winding, dusty path on which falls the eternal silence of the woods.

The Bystander has met some of his friends—the redwoods, and they have changed appearance. The perpetual green, the bark with its wrinkled skin have been burned black by flames as they leap like tigers of fire from tree to tree. Great is the destruction of our California trees by flame and axe. What has stood for a thousand years goes down before the axe or is burned bare and black by fire. It is all very sad.

Some one has said that our ancient parents were not condemned because they plucked the fruit, but cut the tree. George Washington got himself into a peck of trouble by using his hatchet, and here in California we too must get after the man with the axe. We must improvise a fire department for the forest, and take measures to protect our magnificent trees.

Over the Trail.

The Bystander took a little journey into the wilds the other day—far from the railroad and telephone and postoffice. The trail led over mountain ridges, through cities made of trees, the streets of which were laid with pine needles and moss and lined with chaparral and manzanita. There were stretches of sombre brown, broken by gnarled oaks or browsing steers. Yawning canyons, deep ravines, precipices whose soundless depths betokened danger and death, high bare crags called "the devil's ribs" rose above, pointing to a sky fairer than bends over the "lily of the Arno" or the liquid streets of Venice. As the journey proceeded there was a constant change of scene in this kaleidoscopic trail, change of landscape and color, and perspective as if the spirits of the artists threw with inspired brushes all the lights and shadows of Turner and Titian and Rembrandt on the canvas of the air.

It is always a matter of interest to know the kind of people who live in these regions of grandeur and silence. In all this journey only three or four houses were passed. How lonely they appeared set in the solitary wilderness. Here indeed is the simple life. The boy who opened a gate was thin, his hair was long and his eyes as bright as his cheek was brown.

This boy cannot go to school or play ball, or go to church, or ride a wheel. School is too far away, and there is no church. If he breaks an arm or is seized with fever there is no doctor. When he goes for the cows at night he rides down by a group of little graves where his sisters sleep the long sleep guarded by the everlasting hills. He remembers how the rude coffins were made by the sympathetic hands of one or two neighbors, and how the funerals were held in the evening when the stars were shining through the redwoods. No prayer was offered, except that incense which rises from the altars of the hills. Poor little boy—the Bystander threw him a dime and left him standing a silhouette against a sky westering with the light of a setting sun.

The Bystander will not soon forget, however, the dinner at the end of his journey. Chicken and venison and cream and delicious fruits, and what is necessary

always—a good appetite. It is good sometimes to get among the pigs and cows and chickens and gardens and barns, and taste the rustic, simple life. One seems to return to boyhood, or to something primitive latent in every life.

Perhaps it should be called the natural. One finds among these mountain folk a wholesome fellowship. The Alpine shepherds love one another. These California mountaineers are bound together in social bonds. The sheep-shearing scene with its dance described by Shakespeare in "The Winter's Tale" is Californian in its rustic beauty. The Bystander never danced and he has never been a very strong advocate of dancing, but he sees a certain poetry and relaxation in the mountain dances of California. The free spirit of the hills is there. It is enjoyment unadulterated. It reminds one of the olden time. Life would be monotonous without these social diversions. There is an ideal social life in the country. It is hard enough at best. "How long have you lived here?" was asked a mountaineer as he laid a gray squirrel at my feet. "For twenty years," he replied with a sigh, "and here I expect to die."

Acorns From Three Oaks.

Aloha.

Rail Reflections.

Chief Tacoma was not caring much how the great mountain should be named when I began in late school life to wonder if I could ever save money enough to make one trip on the one transcontinental railroad to San Francisco.

These were the days when William E. Park leaped into fame in old Linonia prize debate at Yale, claiming that the San Francisco Vigilance Committee were justified in their extreme measures with the mob. What did Tacoma care for Howard Bridgman's poetry or any civic jealousies so long as his dusky squaws dried him enough of Bro. Clapp's silverside salmon? The notable sight of a journey from Seattle to Chicago was the result of the tremendous efforts of the old railway which first followed the overland trail to keep the lead in time by straightening the line and improving the road-bed. Stone bridges replaced wooden. The swollen Big Muddy getting ready at Omaha for mischief below made one remember gratefully the bridges which had held the Flyer safely. Pleasant postals awaited me at Ogden and Omaha stations, where once a Mormon bullet or an Indian's arrow had been a traveler's risk. If rivers think at all I can imagine the guilty Missouri wondering if that theological scientist Wright of Oberlin will be scientific theologian enough to bring out a plan for damming her superabundant waters. Oberlin will be practical and has a way of getting somewhere in all lines of effort for human good. What credit it would bring to a preacher's sense if Uncle Sam might get some hint of how to check Occidental floods from the man who writes so learnedly about the Oriental flood.

Kentucky Chivalry Versus Feuds.

Gliding on the "Sunset Route" over the green savannahs of Texas on the home stretch I gratefully remember I have not heard an oath nor seen a child struck, nor a beast whipped, between San Francisco, New York and New Orleans. The two men fighting drunk with "corn juice" on the Berea campus really emphasized the sobriety of the four thousand nine hundred and ninety-eight who came from mountain and blue glass regions to celebrate the anniversary

of Kentucky's most truly democratic school. Those hot breaths from Breathitt county, belching out fire and slaughter do not represent the really noble commonwealth as do the Kentucky sons of the Revolution, whose patriotic and ringing resolutions denouncing the shame of bloody feuds are quoted with distinct approval by the *Houston Post*, a brilliant, outspoken, dare-to-say-anything-it-thinks paper, as hot "as Texas." Texas is not as hot as I supposed it was. Its papers are hotter.

An Early Chicago Hero.

If one has lamented not to have known that earliest settler who might have bought the whole Chicago town-site for a pair of boots had he only possessed the boots, it is surely a pleasure to have known Mr. Guerdon S. Hubbard, a distinct figure among the earliest pioneers and to have heard him tell with a hunter's zest of a great round-up of deer and bears in what is now the heart of Chicago. One feels heir to a little touch of heroism who has grasped the hand of a man who, dropping in one ice hole of a rapid Illinois river refused to drown but pulled himself out at another ice hole he quickly remembered to have noticed as he stepped on a place of danger. This same brave voyager who had poled, pulled and sailed with hardy comrades in open boats, pushing the fur business of John Jacob Astor along the shores of Lake Huron and Lake Michigan into Chicago market, once plunged from the deck of a river steamer to rescue a drowning child. His vacation recreations were largely given to improving and beautifying Mackinac Island. Here his hospitable wife and his foster-daughter, whose praise for winsome missionary speech and wise practical help, is in many churches, East and West, exercise a graceful hospitality on a bold bluff of the island, looking toward the main land the Barrows Brothers were wont to rest from their arduous labors—Walter, the early hero of Utah, and John Henry, the world-wide traveler and publicist. The cottage is lonely without them. They look down from realms of light on beautiful Mackinac unsurpassed among the recreation grounds of the busy world where they were such stalwarts. Mackinac! Green, cool, delicious, enchanting island! I sincerely think it is the best place on earth to study evergreen trees in all their multiform variety. My wish at the "Wishing Spring" of memory is to see the real spring under the same guide and with time to tarry. Blessings on our brave little church there, which began their summer campaign with a collection for the Topeka flood sufferers. It will all come back to them from Kansas and the whole country as they undertake to build a comely edifice this summer. "To give is to live." live."

A STATEMENT BY THE AMERICAN BOARD.

The recent article in *The Pacific* relative to the resignation of Rev. Walter Frear, spoke none too highly of the faithful and efficient service rendered by him during the eleven years of his connection with the Board as its General Agent on the Pacific Coast. He resignation from the office he has so honorably filled was received with many regrets, and in accepting the same the Prudential Committee most heartily conveyed to Mr. Frear its high appreciation of his care and services. It is now the purpose of the Board to make some changes in the office, and in so doing following very largely the suggestions of Mr. Frear himself. The Rev. H. M. Tenney of San Jose, who has been elected as Mr. Frear's successor, will hereafter be

known as District Secretary of the American Board for the Pacific Coast District. Formerly the officer has been designated simply as General Agent. It is also the desire of the Board to make this office more distinctively a center from which the pastors and officers of the churches may secure the varied literature which the Board has for circulation, with collection envelopes, pastors' letters and our magazines. It is the purpose also of the Board to emphasize more than has been possible in the past the field work. We, therefore, most heartily commend Mr. Tenney, by no means a stranger, to the churches of the Pacific coast, in the assurance that they will give him a hearty welcome to their pulpits and call upon him for such help as he will be most happy to render. It is also the hope of the Board that he will be its representative in the local and State Associations, at the Christian Endeavor and Sunday School conventions, and that in all ways incident to effective field work he may make for himself a large place in the regard and affections of our American Board constituency. Mr. Tenney will begin his work on the 1st of August, and from the many letters received in Boston concerning him, we may confidently expect for him a most cordial reception. At the same time we are confident that every one will bid his predecessor, Rev. Walter Frear, a most hearty God-speed.

Boston, July 6th.

A FORGOTTEN ELEMENT.

By S. M. Freeland.

Two days ago I saw passing our door a young gentleman and lady who had attracted my attention and interest because of the marks of intelligence and refinement in their faces and their movements. And my next emotion was one of profoundest pity.

They were colored people! Wherever they may be, whatever they may do, they will be able to say at the end of life, "No white man ever talked to me without making me feel that I was a nigger." Fred Douglass made an exception in his case of Abraham Lincoln, but I suspect Mr. Douglass made the exception because attributing to Mr. Lincoln's position what was in him merely as a man.

The "race problem" in the United States is a problem in human nature. It is the same thing which has made England's Irish problem. It makes Russia's and Germany's Polish problem. It made Napoleon's Spanish problem and gave Wellington his fulcrum for the first effort at prying over the empire. Whenever a white American sees a black one the flashing thought is, "He is not of my race, he belongs to the race which has been degraded, it is an inferior race." If the white man is kindly of thought at once he pities the black man because he is bearing a race burden. And the more cultivated and refined is the black man, the more sensitive is he to the contempt which is in all pity. He does not wish your pity, he does not beg for favor, his problem is to compel your respect for him and for his race.

A little while ago I crossed the continent on the Canadian Pacific Railroad. In the car was one of those offensive Englishmen who pick out the flaws in our civilization and complain of them loudly to all in their hearing. I was not a native of Texas, where the pistol man had run amuck the other day, I had not lived in Breathitt County, Kentucky, where murder is a pastime. It was thirty years since I had passed through Wilmington, where the mob burns men whom the law intends to hang, and yet

I resented that man's talk, I did not want his pity for "my country," I avoided him. That is the way I am made.

The primary question is not whether the black man shall vote, or what sort of education he shall have, or what vocations he may follow; but how shall my thoughts about him be made right? How shall I be rid of my contempt and my pity for him? How escape from thinking of him as belonging to another race? When shall we be quit of saying, "white race," "colored race?"

It is a conviction of mine which only becomes more confirmed day by day, that "the race problem" is not only a great problem in the United States, but it is the great problem of our national life, which laws and constitutional amendments can never settle; nor yet education and all efforts to be just and fair and pitiful.

"When will it be settled?"

When all other social, racial, national problems rooted in human nature can be settled.

THE OPEN CHURCH.

Torrington, Conn., July 7, 1903.

Editor The Pacific: An editorial in your last issue (July 2) interested me, and I am moved to speak to the question suggested by the young minister—"The Open Church." You say that the question is worthy of consideration. Assuredly, and it ought to be considered very carefully before one's decision is announced. Regarding the Roman Catholic churches it is an unfounded statement to say "the devotees of Rome find there a place of retirement and devotion." It may be so in European countries, but observation will prove that in this country the people go when there is service, and so rare at other times that it is not to be counted as a general custom. The custodian of the Roman Catholic Church at Torrington confirms this.

I am convinced that Protestant churches that are non-ritualistic, especially those that find it difficult to maintain a large second service on Sunday, and can muster only a corporal's guard at the mid-week meeting, cannot expect to have their houses of worship used for devotion at times when there is no service in progress. I am pastor of a church whose house is open from 7 o'clock in the morning until 6 o'clock at night every week day. The custodian of the building cannot recall a single instance of man, woman or child using it for a place of devotion. A large and well situated parlor has been used by people waiting for a car or as a shelter from a storm, but these cases are extremely rare. It is in a factory town where the young men are many who are away from their own home, they are "tempted and care-oppressed" and discouraged, as others are; it is well understood in the community that the church is open to any who care to enter for any laudable purpose, but none of them have ever come for the purpose named. Our church is visited by many people, but it is to see the really beautiful edifice—sight-seers, not worshippers.

If it should be said that the church ought to make its house of worship inviting, that it might become a resort for those in trouble, it is my judgment that the place of worship should be excluded, and the entertainment that is provided should be confined to the parish house. I came to strong conviction on this point while studying the prophecies of Ezekiel and learned that at the foundations of religion and the best social state lies the distinction between the sacred and the

secular. I believe that I fully understand what a heretic I am in the eyes of those who lead the thought of the church world today. Humanity will never rise above the need of sacred places, sacred seasons and sacred persons. We are suffering today because we have attempted to abolish the distinction, and sacred things have become secular.

I am further convinced of the value of a closed church by reading Hawthorne's "Twice Told Tales." I suggest it to any who are thoughtful of such matters. He asks, "Was it worth while to rear this massive edifice, to be a desert in the heart of the town, and populous only for a few hours of each seventh day?" And he answers, "O, but the church is the symbol of religion! May its site, which was consecrated on the day when the first tree was felled, be kept holy forever, a spot of solitude and peace amid the trouble and vanity of our week-day world! There is a moral and a religion too, even in the silent walls."

Open the church by all means if it be possible; we would not change our custom, but let us not delude ourselves into believing that a generation that has no time for family worship and knows little of secret prayer and does not hanker for the services of the church until something attractive or entertaining is advertised will use the open church for the purposes of "spiritual retirement and devotion." Yours sincerely,

A. W. Ackerman.

A CHRISTIAN BUSINESS MAN.

Our First Church in San Diego, is favored by having in its membership a gentleman who is not only its leader in the Sunday School and other departments, but he is also foremost in that part of the State as a man of business and public affairs.

Mr. George W. Marston began business life in San Diego in 1870, having arrived from Massachusetts at an early age to identify his career with the development of the then far-off Pacific Coast region.

Eight years later he opened a dry goods store, which has developed into one of the largest establishments on the Pacific slope. On a recent Saturday evening there was held on the fourth floor carpet department a rally of some ninety employes who, with toasts, music, speeches and refreshments, proceeded to celebrate the twenty-fifth anniversary of the business.

A prominent feature of the situation was the presence of a goodly number of men and women who have been in the employ of Mr. Marston during periods of time from ten to eighteen years. They accord to him loyal service and unlimited confidence. This establishment is the first dry goods house of importance in Southern California which has reached the quarter-century point.

At the close of the entertainment a vote of thanks to Mr. Marston was carried with three rousing cheers.

In these days of strife between capital and labor it is refreshing to find a representative employer and a large company of employes sustaining such relations of mutual confidence, loyalty and business efficiency.

Not only in the conduct of this model establishment which is finely housed, but in numerous public enterprises Mr. Marston is looked to for safe and comprehensive leadership.

The development of the public library and the erection of its Carnegie building, the preliminary organization and survey of an important railroad project

are among the objects of public weal that have received his confidence and guidance.

The recently begun pastorate of the Rev. Clarence T. Brown, D.D., is favored with the hearty sympathy and co-operation of Mr. Marston and others of like spirit.

J. L. M.

Congregational Esprit De Corps.

[A paper by Rev. Elwin L. House, D.D., read at the Pacific Coast Congregational Congress in Seattle in May.]

Some one has said: "An acorn means a forest; a piece of silver means the cure of poverty; a hospital means the cure of disease; a school means the cure of ignorance; a policeman means the cure of crime; a soldier means the cure of enemies. What does Congregationalism mean? It has the fruitfulness of the acorn; it shall wave on the mountains like the forests of Lebanon. It has the achievement of the silver; it shall whiten all seas and all worlds with the sails of its spiritual commerce. It has the remedial energies of the hospital; it shall cure the contagion of sin and through its spiritual nutriment for children it shall make good health contagious and righteousness hereditary. It has the enlightening power of the school; it shall shine into every dark corner, driving all superstitions and all "goblins" from the earth's surface. It has the vigilance of the invisible police; it shall expose with the glare of its searchlight every stealthy criminal. It ought to have the compact organization of any army; so it could march with its swing of conquest through every known valley and plain, and plant the cross of the Redeemer on every hill-top and mountain-peak, and in every valley, and beside every sea." Congregationalism means something.

To you, who are of other evangelical churches and honor us with your presence, let me say, that we highly appreciate the work and greatness of all churches. I do not know one that has not a body of truth sufficient for salvation; that has not promises and teachings better than the best of all our united membership have succeeded in practicing and realizing to the limit. I could work with a glad heart in any evangelical church. But I believe in the family as a divine institution. God planted his church in the family, and he blesses the family; and I am especially fond of my own family. We are here to talk over our matters, recall the deeds and counsils of our fathers, and make the most of ourselves. If we seem to boast, please remember that our subject is "Congregational Esprit de Corps," and that we cannot fight a winning battle upon this subject, with the flag at half-mast.

Now "Esprit" means the aptitude, the comprehension, or the expression of anything. What does Congregationalism comprehend; what does it express? We have been told by some of our leaders that there has been an irresistible tendency in history towards the one becoming the master of the many. Alexander and Napoleon are good examples of this tendency. The same spirit came to the church of Christ. And today, the one, the Pope, is the master of the many. Our sister denominations, the Episcopalians, the Methodists and the Presbyterians, to a less degree, have the same principle in their form of church government. But from the middle ages there have been those who believed that the few should not govern the many, but that all government should come from the people. So there has been an irresistible drift of the world towards democracy. There were men who wanted that intimate communion with God which requires neither the sounding antiphonies of the cathedral, nor the intervention of priest or prelate. They longed for a political and religious rule which looked not toward Rome, but toward manhood as represented in the average citizen. Previously, man had been growing smaller and smaller, while institutionalism had been growing larger and larger. Out of this drift

came the Mayflower Compact, a transaction which the historian Bancroft truly calls "the birth of popular constitutional liberty," a covenant which Goldwin Smith says "heralded a polity of self-government, and may thus rank among the great documents of history. With that instrument in the world, with man's responsive soul and all the possibilities of human nature under the goodness of God, it was inevitable that there should soon come another great State paper, and so there came the Declaration of Independence. "As a result, the genius of American institutions is the genius of Congregationalism." Conscience, that echo of God's imperial voice; liberty, that great watchword emblazoned on the banner of the Republic; equality, that imperial doctrine of the Declaration; intelligence, that safeguard of a government founded upon universal suffrage; opportunity, that goal of humanity toward which men in all ages have strained their longing eyes and set their pilgrim feet; these which make this a land worth coming to and a land worth staying in, yea, worth dying for, if necessary—these are all comprehended in Congregationalism, and find their expression in its life among men and women. In fact, we are at the front of all democracy, and so "far as our polity is concerned, in five minutes we could get ready for the millennium."

I confess that when I think of all that Congregationalism means, of the splendor of its intellectual and ethical traditions, of its glorious principles and its grand conceptions of the world, humanity and God, of the great names and high examples that have adorned its history; I often wonder that there are not a greater number of persons, even in this noisy, superficial time, who are irresistibly and irrevocably drawn to place their time, their money and what is needed most, their lives, at its service. If we could have a consecration and devotion equal to the splendor of our ideas and the significance of our history, we should have a hundred churches where we now have one, and every one of them would have its throng of joyful worshippers.

That our denomination is one of the smaller should not abate our courage nor diminish our regard. "She is a little college, but we love her," said Webster of Dartmouth, his own Alma Mater. Defect of size has never yet, in churches, or in States, debarred them from men's passionate affection. Judea, Greece and England, compassed by the inviolate sea, are proof enough of this statement. History has been affected more by these nations than all the others put together. From these smaller nations have sprung those magnificent enthusiasms that matched and mastered the giants of despotism and slavery; from these there has come forth the principles of justice that has given the world its upward movements through the centuries. The rugged men of these nations had within them blood which easily responded to the high and heroic. And when, finally, the Spirit of the Son of Man touched the hearts of England's sons with lofty thinking and doing, they marched out with the swing of conquest, overleaping the Atlantic, and laid the foundations of a new faith which is purely American, and which became known as the Congregational faith. And our fathers went forth and built the highest civilization known to men, reaching the zenith in the work of letters and law and liberty. We love our church; we are passionately fond of her, not for her size in numbers, but for her large ideals, her great work and her gigantic influence on the history of our Republic.

Hence, "that Congregationalism is not irresistible may be due to the natural hardness of the heart, or perchance to the fact that our form of church life and thought is not equal to all the truth." But more does it lack the "esprit de corps." One of our great preachers in another denomination, after speaking upon the fact that Congregationalists emphasize the truth that its members shall love the Lord God with all the

mind, and that we prefer education to agitation, formation to reformation, he goes on to say: "Your local churches do not touch elbows in the great struggle of life. We are told that 'one shall chase a thousand, and two shall put ten thousand to flight'; the trouble is to get two who will sink anything of individualism for the common end. Alexander was irresistible because of the Greek phalanx. England is irresistible because of her military organization and discipline. Roman Catholicism is a mighty force because of her splendid organization. She has form, but wants in spiritual life. Congregationalism is resistible because it lacks organization. Your denomination had the right of way in New England, and might have had it in the Republic if it could have risen above the colonial to the federal idea. The movement in trade and politics is toward centralization. Congregationalism is not in the movement. The business trust has power because the men who are in it trust each other—subordinate personal choice to common ends. Congregationalism lacks power, because, while men trust God, they do not trust each other. Your denomination, or form of church government, is individualism gone to seed."

"The local church is the unit of value. You have strong, wealthy, aristocratic churches, and in the same city, weak, struggling bodies, and these have no dealings with one another. The head throbs with congestion and the feet ache with bloodlessness. There is a lack of circulation, a want of co-ordination. The brotherhood of believers plays a small part in your denominational life."

But in spite of this severe criticism, what has Congregationalism to offer the twentieth century? She has a noble ministry, second to none in ability and pulpit power; she has a Bible, instinct with life, which no reverent reader can touch, without feeling the dynamic of its power. She has a theology, not as the uncertain dawn, but as the sun; not as colors, running confusedly together, but as distinct as the perspective of a great master-piece; not as the low lands, but more sharp and rimmed than our Pacific Coast. She has a most excellent educational training, that sounds the stream, analyzes the water, and classifies the life of all things. She has a Savior who is able to take men just where he finds them—weak, ignorant and sinful—and to forgive sins and cleanse from all unrighteousness. She has an infinite, indwelling Holy Spirit, who is able to do for men exceeding abundantly beyond all that they can ask or think—yea, who is able to fill men with all the fullness of God. She has that indefinable, indisputable, scientifically tested Christian experience which is able to overcome the world, the flesh and the devil, and to cry, "I know in whom I have believed." She has a heaven, just beyond the ridge for all believers of her Christ. She has a spirit of democracy, which claims the best things for all men. She believes in the aristocracy of manhood, holding all men in Christ to be an elect race, a royal priesthood. She has no privileged few, charged with the thinking for the rest, and her forms rest, not only on the consent of the governed, but on the trained participation of all.

With these to offer the world, what more does our denomination want? Nothing, but the "esprit de corps" of our subject. And what does this spirit call for?

First, devotion to the organization. Where Spencer put his love of science, Kant his love of philosophy, Raphael his love of painting, Handel his love of music, and Gould his love of money, we must put our love for our denomination. It is natural for everything to, search for that which is most in itself. Christ could find nothing on earth but the kingdom of God. A peach stone could not find anything in the ground but that which would make for a peach tree. What it found would not make for an apple tree. All trees are specialists—that is, they seek and find that which makes for their kind,

and the fruit which they have been ordained to bear.

And so it ought to be with us. The one thing in you which can be found, when you go anywhere, should be Christian Congregationalism. But too often in this Western soil Congregational seed brings forth Presbyterian fruit. And we do not say that this fruit is of an inferior quality, but it does not have that taste which belongs to the fruit of the original New England tree. The real perils among us are internal—a soft theory of our polity, rather than religious passion, and a conscienceless avoiding of financial obligations to the Church of God.

I am frank to say that at no time in the history of the denomination has the "esprit de corps" of the ministry been more marked than today. The devotion, the self-sacrifice, the energy of the ministry, has not departed from the clergy in these days of growing materialism and change. If there is a lack of responsiveness to duty and high ideals, it cannot be charged to the failing of the spirit of the ministry. The preaching is practical, direct and fervent. In social relations, in charity, in intellectual life, the minister is more apostolic than for centuries.

The responsibility rests with the churches, with the people of God. They are too often critical and flippant, unresponsive, unsocial and penurious. Only the conventionally habitual services are kept up, and only the most perfunctory relations are sustained to the community. If we are to have an "esprit de corps," we must arouse our people with a greater devotion for our order and churches. The "esprit de corps" is not dead; only the outward function and energy lag and fail. To wake it to the old sense and consecration and love and reverence and devotion is the only hope. May God send some modern prophet, even if he be but a moderator, to rouse our denomination to a trembling sense of the deadly sin of apathy!

Again, this "esprit de corps" calls for enthusiasm. We do not mean by this, gush and fanaticism, but God in us, firing us with his spirit. We cannot accomplish anything great without enthusiasm. Business would die if it were not for this power in man. And of all enterprises on the face of the earth there is none that, in its nature, demands such enthusiasm as the Church of God. All the great captains of the kingdom have been enthusiasts, and the progress is always marked on the thermometer. We had in the sixteenth century, for instance, in Scotland, a most accomplished scholar, a Buchanan, but it was the fiery and rough, injudicious, if you like, John Knox, that made Scotland. The finest scholar in that century in all the world was Erasmus, to whom we owe a great debt of gratitude, but it was not Erasmus, so accomplished in his Greek, but rough Martin Luther, whose words made Germany and a new continent of Europe. More than all this, it was not the erudite and eloquent Apollos, but the enthusiastic Paul, that created the new world and saved the race from moral destruction. I do not know of one great moral or religious work which has ever been achieved in this world without this divine enthusiasm. Without it Christendom would have sunk long ago into a fen of stagnant waters, into a waste of icy death. To the enthusiasts, the healers of wrong, the smiters of oppression, the preachers of the true gospel, far more than to kings, or to statesmen, or conquerors, or ecclesiastics, should our statues be erected. An age is poor and worthless when it has no sons like these. "It is the fire in the volcano that clothes its slopes with gardens and vineyards. Let the fire die out of its heart and its very crater may be clothed with snow." It is the movement in the stream that saves it from corruption; let no spring feed and no wind ruffle it, and it will be soon choked with rotting filth." And such will be the fate of a denomination when her children lack true devotion, and that spirit that makes for divine enthusiasm.

It has been a sad calamity to Christianity, that only a

mere trickle of the daring, the enterprise of the modern enthusiastic world, has found its way into our denominations. No matter how many millions of dollars are needed to build a railroad, open and equip a mine, organize a new colony, build docks or dredge harbors, float a score of steamships or explore new regions, the word has only to be spoken in New York, or London, and the money is forthcoming. In all our churches there are shrewd and sharp-witted business men, who in the business world are alert, and never miss a chance; yet when they come to deal with the affairs of our denomination, their fingers are all thumbs; they are clogged with indifference at every step; they dare nothing for the glory of God and the salvation of men. When intense, feverish earnestness marks men in every other direction and sphere, something is wrong, if they think it unfitting to act in the same way about God's work. If every nerve is strained for success in business, if no stone is left unturned to win a victory in politics, and no time is too valuable to give to a man, in order to get him to join some lodge; it is disgraceful if the denominational life cannot command something of the efforts of those who profess to hold its reputation, say nothing of its life, at stake. We are not lacking in talent, skill, wealth, culture, or numbers, but we are woefully lacking in enthusiasm for our church and denomination.

And then Congregational esprit de corps demands men who will give themselves. Most of our people are willing to give money. But something more and greater is needed. God could not do much for this world until he came here himself in the flesh. Then he went out on to the bleak mountains, seeking the lost sheep, found it, and threw it upon his shoulder, and then turned to us and said: "As the Father hath sent me into the world, even so I send you." When we are willing to give ourselves for our church, our denomination, there is nothing that we cannot do. It costs; it costs ourselves. There is a good deal of Calvary about it. There always is, in redemption. When the Jews said of Jesus, "He saved others; himself he cannot save," they uttered unconsciously one of the great truths of the ages, for vicarious suffering has existed from the beginning. The soil, whence springs vegetable life, is meal, made fine in nature's mill. The stones of which we build our houses, rear our temples of art and worship, are the solidified fragments of other beings, that to all appearance were destroyed. The metals furnishing us with so much of the necessary, useful and ornamental in life, have all passed through a refining process in Nature's furnace fires. The precious gems are the crystallized efforts of vast forces—flowers blooming in stone, lacking fragrance, but peerless in hue, and unchanged by seasons, each of a thousand years. The great globe itself is an evolution—the higher evolved from the lower.

And this law is of great value in its relation to men. Every blessing that comes to man comes by this law. By travail he is born into this world; by travail he enters into his inheritance. Men came to this new country and changed the forest and the swamp, and humanity reaps the result of their suffering. In the improvement of mankind progress is through suffering. "Easy lives cannot work the world much good. He who serves best must spare neither heart, nor brain, nor toil, nor blood. Not the self-seekers, but the self-givers have lifted the world. I must increase, must not be the ruling ideal of our lives. The ruling idea of life should be neither material nor intellectual, but moral. The supreme end of the world is a moral one, and the art of arts is the art of living."

We ought to live our denominational life as a foot-ball player plays his game for his college; so that he shall have only enough strength when the game is over to leave the field; as a man who runs a race, that he shall not have an ounce of spare strength when the distance is covered; like a

good candle that shall burn down to the socket without reserve—nothing kept back. This is the kind of a life that will tell for our denomination. Count for something then. Charge the denomination with the battery of your soul's health. Mix your denomination with your blood that goes out in its daily tasks. Blood will tell in deed, man or denomination.

And then again, this "esprit de corps" demands a greater pride and unity in our organization. What we need is not so much a greater pride and devotion for the local church, although we have none too much of these, but more team work as a denomination. It has been generally conceded that Harvard College has had the greater number of fine individual foot-players in her team as compared with Yale, but the latter has won most of the games, because of her team work. The players fused their individualism for the good of the whole. Here is where we fail. No denomination in this country has had such individual leaders as Congregationalism. Edwards, the Beechers, Storrs, Goodell, Taylor, Dexter, Quint, Berhends, and many others, have not been surpassed, if equalled. And today, no church can show such leaders as Abbott, Gordon, Hillis, Jefferson, Cadman, Dunning, Berle, Patton, McLean, Day, Waters, Brown, Temple, Adams and Morgan. But we have not "gripped" the nation and the people and grown as fast as many other denominations. Why? Because we have lacked unity. We must come to the federal idea of organization. We must subordinate personal ends for the good of the whole denomination. Not "compulsion," but "love" must bind us together. We must see to it that our blood circulates through the whole body politic, and where there is a weak church and a discouraged pastor, there we must bring the strength and help of our great churches. Only as we march shoulder to shoulder, step to step, heart to heart, one great, mighty army of unity, shall we make the advance we ought, and win greater victories for our Master.

And now, just a word more. Congregationalism cannot rely upon the will and authority of its leaders, for they have no special authority. Neither can it depend upon the strength of its machinery, for as an organization it is weak. We see them how entirely it is dependent upon the Spirit of God as he moves and works in the hearts of men. The greatest service we can render Christ and our denomination will be in our piety. "The trouble with a great many of our laymen is that they are afraid of being pious. The world has put a discount upon that word so that the average mortal does not like to be called by that name. But piety is not a burden; it is wings; it is not weakness, it is power; it is not loss, it is gain. It is not something to be apologized for, it is something to strive after. Men sneer at it, but God commands it. Victor Hugo said Napoleon failed at Waterloo, not because of the rain the previous night, not because of Grouchy's delay, but because he embarrassed God. Our lack of piety embarrasses God and brings defeat and loss into our denomination. It is said of M. Angelo that upon examining the work of one of his pupils, he took his pencil and wrote across the canvas the one word, "Amplius" (wider). So God writes "amplius" on the life of our church and our individual life. We must seek spiritual power and possess it, if we are to render a service that shall be efficient and soul-saving. And if we secure this power, then we shall have a denominational faith and "esprit de corps" that ventures all things, that undertakes great tasks, that dares difficulties and dangers, that finds us together as churches, and that will prove to be equal to the times in which we live.

"One by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first that these can teach."

CHRIST PERFECTED THROUGH SUFFERING.

Rev. F. B. Meyer, B. A.

There is no book in the world to which men turn so gladly when they are in trouble as the Bible. In gay hours other books may please us, but in the hour when our sky is covered with dark clouds we naturally turn to the word of God. This is partly due to the fact that so much of it was written in times of anguish, to men who were passing through trials and persecution by those who were similarly circumstanced. The epistle to the Hebrews is no exception to the rule. It was written in an era of struggle and strife, which arose in part because these Hebrew Christians were enduring persecution for the name of Christ. The Master of the house had been cast out, and his followers were being cast out also. They were called to go out to him without the camp, bearing his reproach.

In addition there was their natural distress, as they found themselves excommunicated from the splendid ceremonial to which they had been accustomed since childhood; and only those who have conscientious reasons, have been compelled to forsake the church of their fathers, with the splendid ceremonial and full-voiced choir to worship with a number of obscure people amidst surroundings which offend their taste for the beautiful, can understand how much that meant.

Besides this, there may have crept into their hearts at times a dark foreboding as they contrasted the splendid anticipations of their race with the realities of the obscure, poverty-stricken, and suffering lot of their Redeemer. Their forefathers, led as they supposed by prophets and psalmists, had anticipated the time when their Messiah would sit on the throne of David, whilst the ambassadors of distant lands came to do him homage; but instead they were now taught that the true Messiah was Jesus, the Man of Sorrows, who was acquainted with grief and died on the cross of shame. And as they thought of all the suffering and agony, the obscurity and poverty that fell to their Master's lot, and contrasted these with the splendor of the anticipations of their race, they might have wondered whether after all they were not following some will-o'-the-wisp, and that their religious life was doomed to absolute disappointment.

"It became him in bringing many sons unto glory." Our destiny is glory, not the glory of the battlefield, where armies trample down the golden corn and drench the earth with blood; not the glory of the naval battle, which strews the ocean with burning wrecks and drowning sailors; not the tinsel and glitter of a throne.

What, then, is the glory to which God is bringing his sons? In chapter i:3 of Hebrews we are told that Jesus was the effulgence or beam of the Father's glory. As the beam travels from the distant sun, and brings its warmth and light to our earth, so did Jesus Christ descend as the ray of his Father's splendor to our world. But that is not the glory to which we can ever come. Ours can never be the glory of the uncreated sun, never the glory of the Word, who was with the Father, and who was God before all worlds were made.

There is, however, another glory that shines upon these pages, and to which God is most certainly bringing us. In verse six the author of this epistle quotes Ps. 8, in which we learn that God made man a little

lower than the angels; and then, after sadly looking round and saying that we are far from seeing all things put under him, he looks above, and says in verse nine, "We behold him who hath been made a little lower than the angels for the suffering of death crowned with glory and honor." Our Savior has two glories, as the northern skies have sometimes the double light of sunset and of dawn blending their rays at the same moment. He has the glory of the uncreated Son, and the glory of the perfect man and obedient servant. God has set him over the works of his hands, and put all things under his feet; and it is to that glory that God is bringing us. Yes, inevitably, certainly, by the drift of every current and the progress of every day, God is bringing us nearer to his glory. We have not all things put under our feet today. Circumstances defy us; our own temperament and disposition sometimes get out of hand; the power of the evil one seems all too strong, and many a time we seem to be like spent swimmers, who must surrender their struggle and go down in the black flood. Yet let us take heart today, for God is bringing us to glory. Ours, one day, will be the regnant manhood, ours the victory, ours the position above all rule and authority and power. As from the chrysalis will presently break the butterfly, to wing its flight from flower to flower, so from our manhood, which seems crushed, defeated, and broken by a thousand difficulties, there shall emerge presently the glory to which we are being most certainly conducted.

God is doing this for his sons. It may take long, long in this world and perhaps long in the next. It may take ages upon ages, but, be it shorter or longer, more or less difficult, be sure of this, if thou hast been regenerated and adopted by the Spirit of the Son that same day thou shalt stand with his Son as a son crowned with glory and honor.

Notice also that it is not one or two men, but many sons whom God is so conducting. They make, probably, a multitude that no man can number. "God is bringing many sons unto glory," and he is doing this for his own sake. Why else does the writer tell us that for him are all things? One sometimes sits down and wonders why one has been chosen from the rest of mankind, and permitted to cherish these glorious hopes. Why has the work of God commenced in our hearts, and why is he bringing us with such assiduous care towards that goal? After thinking to the furthest limit of one's thought, one must come back to the magnificent words of our text, "For him are all things." In some manner we cannot define we are for him, and he is for us, and our regnant, triumphant, and victorious position in the ages to come will in some way satisfy the passion and yearning of the divine nature.

Notice also the other proposition, "By whom are all things." Ah, what comfort is suggested by those words! By him the stars are kept burning through the ages with undimmed glory; by him the ocean waters are being limited within the soft shores of sand; by him the angels live; by him the very devil is kept in leash; by him in every age godly men have been enabled to live a resolute and consecrated life. Well, if God has done all this, if all things are by him, what can he do for you and me? Let all hell resist, let the devil do his worst, let difficulties seem to beset our path, let our own nature be as weak as it may be, for him and by him are all things. He brought our Leader to glory, and he will bring us there, too.

Christ Church, London, England.

The Sunday-School.

BY REV. W. H. SCUDDER.

Lesson 5.

Aug. 2, 1903.

Samuel Anoints David.

After Samuel's rebuke of Saul and the declaration that he was rejected as king because he was not faithful to God, the prophet retired to his home in Ramah. His mourning was intense, for his life was bound up in the advancement of Israel, and the present did not appear to work in the right direction. The government in the hands of one who had rejected God, and far worse, under the management of one whom God had rejected, could result only in disaster. How often we must learn that God's work in the world does not depend upon one man or a limited time. The lesson is not confined to the special work of the church or religious institutions, either. Our own lives are apt to need it quite as much as anything else, because of our vital relations to what we undertake. If we fail, all goes! If our partner makes an error the business is in peril. In youth the feeling of distress over pending trouble is intense because we lack experience, in old age it is intense because we feel our limitations and lack of former energy to control men and events. The lesson given to Samuel by God's summons to cease mourning over the inevitable, and set to work on new lines, trusting in the wisdom, strength and continuing providence of God, is one that cannot be ingrained into our souls too early. It will save many hours of pessimistic grumbling when disaster enters our path, as it is almost sure to, if we can realize that God has infinite resources at His command for us, if our trust is as implicit as the child's is in his father.

1. The kingdom of God on earth.

This is a great age for tracing the beginnings of things. Old Egypt, Babylon and Assyria are being turned over with picks and spade, that we may discover the beginnings of civilizations long since dead and buried. Only a few weeks since word was sent through the country that a set of ruins had been found in Central America which would shed great light on the Aztecs and the early life on our continent. But these are as nothing compared with that kingdom which is to pervade the earth in time, including all other kingdoms in its domain, and our lesson takes us to its beginnings. It gives us one or two important thoughts. (1) The kind of men that rise to eminence in it. Saul was chosen king because of his stature and physical qualities. His reign proved conclusively that some other characteristics were necessary for a righteous kingdom. He was the beginning of what we can now see so plainly, that character is more potent than muscle, and brains than brawn. Israel wanted a king that could lead them to pre-eminence among the nations, they needed one who could lead them nearer to God. That was the real teaching of the contrast between Saul and David. The importance of it to each of us now lies in the fact that each of us is to be a king in God's spiritual kingdom. (2) The kingdom of God runs its course in the ordinary events of the world, and in the ordinary way. That is more easily seen in the time of its commencement than at present, when it is so widely extended. What Saul and Israel did greatly affected the course of the kingdom.

It became necessary in God's providence to check the tendencies in Saul's governmental processes, for they were disastrous to the interests of the kingdom of God. The nation had to learn, and its king had to learn; so do present day nations and rulers. Our advanced ideas should make the lesson much easier, but the fact remains that the world is selfish, and we are self-centered, so that much of life is a hindrance to the wide interests of God's kingdom. So, sometimes the kingdom advances rapidly, sometimes it seems scarcely progressing; sometimes men think the millennium is at hand, and at other times they fancy the world is worse than it was. The fact is that spiritual affairs, like material, run an uneven course. Like the ocean tides there is ebb, there is flow, there is also a time of equilibrium.

2. Preparation for sacred services.

There is no positive answer to the question why the elders of Bethlehem trembled at the coming of Samuel. The supposition that they feared Saul's resentment for receiving Samuel is hardly well founded. Better is the idea that Samuel's decisive treatment of the issue at Gilgal had created a wholesome dread of his moral judgment, and the elders, or civil magistrates, as we would term them, feared that he had come to call them to account. His answer not only dispelled all their disquietude, but put a different aspect on the fact of his coming, for if he had not come for judgment, his appearance would be considered a blessing to the people. And he foreshadowed some such thing in proclaiming a sacrifice and calling them to prepare for it. This preparation consisted of washing the clothes and the body in pure water and occupying the mind with the ceremonies about to be carried out. There is just enough significance in this preparation to occupy us for a moment. It is one of the signs of the age that very little suitable preparation is given for sacred services. It is scarcely heard of that men read much besides the Sunday newspaper before going to the services in God's house. There is no sanctifying of minds, that is, getting our minds prepared for the sacredness and spirit of the act of worship. Family worship, which prepares the minds of parents and children as well, is the exception rather than the rule. The study of the Sunday School lesson half or three-fourths of an hour before the morning service is scarcely thought of, certainly not required of the children. The strenuous life of the week is the excuse for late rising, late breakfast, late setting the house in order, and, as a consequence, the lack of preparation robs the service of half its significance and more of its charms, whereas its worth scarce makes an impression. Is it not time to enforce this lesson of preparation for the sacred services of the sanctuary by bringing the attention of our scholars to its need, its blessing and its characteristics? "Sanctify yourselves" would not now mean "wash you clothes" or "anoint your bodies," but it would mean meditate on the significance of the service which you are about to participate in, pray for its success, pray for the minister, study the Scripture for a few moments, get into "The spirit on the Lord's day."

3. The true estimate of men.

Samuel seems not to have gotten over estimating the fitness for the throne from external appearances, even after his experience with the man who towered head and shoulders above all the men in the

army. Different ages and different planes of society have their standards in estimating men. With some it is pedigree, with others it is wealth, and all down the line we can trace it in natural ability, or culture, or social standing, or literary attainment. But these are poor guides to the true value of a man. Not that there is any reason why these should not grace any person, they should; but first there should be moral qualities, honesty, justice, love of truth, nobility of purpose, unswerving rectitude; and these others should be added. Very instructive in this particular is our Lord's estimate of those with whom He lived. The lordly Pharisee and the princely Sanhedrist were alike laid in the light side of the balance, while the publicans of Levi Matthew's stamp were chosen to become disciples. God's estimate of men has to do with character, the outward appearance does not conceal true worth in His eyes.

4. God chooses the right person for accomplishing His purposes.

David's history proved that. He was the greatest of the three kings that ruled the united kingdom of Israel. He alone was the one whom God chose to make a covenant with, even, "The sure mercies of David." He alone retained the favor of God to the end of His life. He only was considered fit to be a type of the coming Messiah in His kingship. It was in David's reign that the idea of the kingdom of God first gathered force. It was out of his kingdom that the greater kingdom which should never end was typified. A great deal more lies in kernel in David's reign than we have time to develop, but it may all be summed up in the thought that the time was ripe for a great providential movement, and David was the only one who could have inaugurated and established it. He is spoken of as one "after God's own heart," that is, one who saw the mind of God, and gave his life energies toward carrying it out. It would be instructive to show how David was prepared for this work by the experiences of his shepherd life, his home influences, and especially by the anointing or setting apart by Samuel (v. 13).

5. He that would do God's work must have God's Spirit.

The American revision reads (v. 13): "And the Spirit of Jehovah came mightily upon David from that day forward." It seems probable that the real purpose of the anointing was not revealed by Samuel at that time either to the ruddy shepherd boy or to the father. But David knew that he was, in that act, set apart for some specific purpose, and that it was in God's service. So it called out his best purposes and highest motives. He devoted himself to God, and God gave His spirit in return. This is but one instance in many in the Scripture where the Divine Spirit is said to have come upon those who were particularly illustrious in God's work. Moses, Isaiah, Daniel, our Lord, the apostles, particularly Paul, and others. The same can be said of great evangelists, reformers and missionaries. In this day, when so much dependence for the accomplishment of purposes, even God's purposes, is placed on ability, splendid education, remarkable influence with men, and the employment of all kinds of instrumentalities, it might be well to once more think of what the Spirit of God can do apart from all these things considered so essential, and let His influence find room in our hearts and lives. "Not by might, nor by power, but by my spirit, saith Jehovah." Let but

one scholar in our classes be inspired by this lesson to devote his life to God's service, seek the aid of the Divine Spirit in consecrated purpose, and it is as certain as that the sun shines to cheer and bless and give life by its radiance, that God will set that life to some marked achievement whereby the race shall be blessed and the kingdom of His Son advanced on the earth. Who will be the one?

Christian Endeavor Service.

REV. HERBERT N. BEVIER

August 2.

Lessons From Paul. How We May Overcome Our Hindrances. II Cor. xii: 7-10, and x: 10.

Paul is a great interpreter of Christ. In some sense he is the great interpreter of Christ. There is a gospel according to John, another according to the synoptics, another according to James, another according to the writer of Hebrews, and another according to Paul, and all together they compose a beautiful, strong, flashing, appealing composite picture of Christ and his work. There is unity and harmony throughout, and yet this unity is that of mosaic, each component having a message of its own color and each necessary to the complete whole. This would imply identical values in each and yet from the amount of space given to the epistles of Paul and their powerful influence, not only upon the theology but the practical religious life of the Church; it seems not too much to say he is the great interpreter of Christ. The primary Pauline teaching of justification by faith has given us modern Protestantism. Back to Christ the authoritative teacher through the Spirit we constantly need to go, but as a matter of fact the Spirit has seen fit to use the mind of Paul more than that of any other to mediate that teaching to our hearts. A series of lessons therefore from this great apostle appropriately follow the other series recently enjoyed on the teaching of Christ.

The first lesson is on overcoming hindrances. How we may overcome our hindrances. This is appropriate also, for while Paul was a man of many advantages yet he had singularly many hindrances to his work. He had conspicuous physical hindrances. His stature was small, his bodily presence weak, his speech contemptible. He had always to contend with that "thorn in the flesh," which whatever it was he considered it a messenger of Satan to buffet him, and yet he is a notable example of great success in spite of these. He had that sublime faculty of turning obstacles into advantages which has been ever characteristic of noble minds. His physical hindrances heated his mental and moral powers but warmer glow. Wherein his body was weak, he exercised his spirit the more, and thus his body became a foil to spur his noblest powers to highest action. Like Blind Milton, although he pitifully cried in his sad affliction: "Oh, dark, dark, amid the blaze of noon," yet by a sublime exhibition of transcendation of energy he elevated the forces of physical sight into splendid poetics and spiritual insight, and so composed those masterpieces of religious poetry, which for their day and generation challenged the admiration and won the heart of the world. We might never had had "Paradise Lost" or "Paradise Regained" either, which he considered his greatest work, had not Milton been blind. So we master our weaknesses

if we will and say with Paul in another place, "None of these things hinder me. Then Paul had great differences to overcome on account of the opposition of his age and the hostility of his enemies. Judaism on the one hand and Paganism on the other lifted up double barriers to the progress of the new faith text. He had obstacles to overcome from friend and foe alike. He was often obliged to suffer bodily harm and endure great privation of liberty, but even though shut up in a Roman prison, chained to a Roman guard, he could sing with joy in his heart. What then, notwithstanding every way "whether in pretense or in truth Christ is preached and therein I do rejoice, yea, and will rejoice." Hindrances to a determined soul are only feathers to its armors, wings to its flight. "Truth crushed to earth will rise again. The eternal years of God are hers, while ever wounded writhes in pain and dies among her worshippers." We need not despair in any environment. John Bunyan sent from Bedford jail the immortal "Pilgrim's Progress" and some of the choicest of the world's hymns have come out of the crucible of the deepest suffering. Looked at truly every hindrance is an opportunity. It is a lesson set for us to learn and thus gain vantage ground for higher things. Poverty is a hindrance, but many a man has found just his poverty the spur he needed to goad him on to better things. Ridicule and the world's sneer are mighty hindrances to the timid soul. But as Dr. Miller says in one of his comments on this theme, "If God is with us it makes no difference who is against us. God means to teach us courage and faith by just such obstacles. He wants us to overcome and he will help us if we trust in him and go forward." It is Victor Hugo in his "History of Crime" who says: "I attack Napoleon III. He has his armies, thousands could die at the wave of his hand, and I am here on this lonely island exiled because of my devotion to the people's cause. I attack Napoleon the Third and I have with me two allies stronger than any Napoleon can muster. One is right, which is invincible, and the other is truth, which immortal." So with God on our side and truth and right we, too, may hope to win every worthy victory." In every hindrance there is a providence. "Grief may be joy misunderstood. Only the good discern the good." Let us not then be baffled by hindrances. For some day, some time, if not in this world in a better, we shall find that all things work together for good to them that love God to them that are called according to his purpose.

HUMBOLDT CHRISTIAN ENDEAVOR CONVENTION.

The Humboldt Christian Endeavor Convention was held in the Ferndale Congregational church July 16th and 17th. The convention was arranged as a railroad excursion; programs were printed in the form of railroad folding tickets; and each meeting was considered a stopping place where discussions were held on the special points of interest. Rev. Franklin Baker, the new pastor of the First Congregational church in Eureka, delivered the convention sermon, his subject being, "We Are Journeying Unto the Place." Mr. Baker compared the Christian's duties on his journey through life to railroad service in the various capacities of engineer, brakeman, etc. His question, "Are you journeying unto the place, or simply unto the place?" was the occasion of considerable amusement among the audience. Every meeting was inspiring and the Endeavorers were well

pleased with the sessions. The convention next year will be held in Fortuna.

Woman's Board of Missions for the Pacific.

A Missionary at an Annual Meeting.

We quote from a letter from Mrs. T. A. Baldwin of Brousa, Turkey:

"You will be surprised when you learn where your letter found me. In Constantinople, on my return from Smyrna, I have actually been to an annual meeting once more, and have come back refreshed in body and in spirit. Leaving home April 9th we spent the 10th in Constantinople, taking the Egyptian steamer next day for Smyrna, in company with quite a party of missionaries. Our meeting began on the 13th and the whole week was a most interesting and helpful season. I did not absent myself for an hour from any of the business or devotional sessions, though the days were pretty full from 9 till 12 and from 1:30 till 4 o'clock. Besides delegates from all the stations of our own mission, we had with us Mr. McCallum, from the Central Turkey Mission, who gave us a full account as far as man could, of the wonderful and blessed revival in Aintab and those parts. Mr. and Mrs. Scott, too, on their way home for a furlough, were present, and told us of the work in Ceylon. I listened intently to the reports from all of our own stations, and I came to the conclusion that I had lost more by staying away all these years than my work would have lost had I gone. It is an inspiration to know what is going on, in the larger and better-manned stations, for it is not difficult to see that, with more workers, more work can be done. No school in the mission has so few American teachers as ours, and we have asked and urged that another be sent out to take my place, and be an associate for Miss Holt, if her health allows her to remain in the field. There is a large working force in Smyrna itself, and I was glad to make the acquaintance of such an able and talented circle. It is twenty-eight years since I came away from that part of the field and there have been many changes; it was with deep pleasure that I went into the pretty new church. On Greek Easter I went to church several times. In the morning I attended Armenian service, and heard Dr. Barnum preach, after which several new members were received into the church; from there we went to the Chapel of the Scotch Mission, where Dr. Riggs of Marsooan occupied the pulpit, preaching a fine sermon in English; in the afternoon there was an ordination service and a Turkish sermon by Dr. Greene, followed by the communion, part of the services in Greek and part in Armenian. Was I not fortunate in being able to understand all that was said? In the evening we missionaries had a meeting by ourselves, a sort of praise, experience and prayer-meeting in the assembly room of the International Boys' College. The Smyrna friends had made most excellent arrangements for entertaining so many guests. We were all assigned sleeping accommodations in the families or schools, but for eating we all came together—Smyrna missionaries, teachers, and invited friends, and the delegates from the various stations—in the dining hall of the College. The social privileges there enjoyed cannot be described. Between afternoon tea and dinner, there was an hour or more for some out-door recreation, a walk, a steam-ride, a drive, or something of the sort, for which all were ready after sitting all day. In the evening, those

to whom committee work had not been assigned, came together in a social way, and the time flew as if on wings. Then, at the end, about thirty of us went to Ephesus, by special car, on the Easter Monday train, which left us eight hours to spend among the ruins of temple, theatre, gymnasium, etc. I have neither the time nor ability to describe what I saw. After dinner we had our closing meeting, which lasted till quite late before we adjourned, and even then it was hard to separate. On Tuesday, the 21st, nearly all of us started back to home and work, some by land and some by sea. I chose the latter as sea-air is at once a tonic and a rest for me, and I wished I had a much longer journey to make much as I wanted to get home. We had a day in Constantinople and then took the Friday boat for Modania."

Church News.

California.

Long Beach.—Rev. Charles Pease has resigned the pastorate at this place.

Santa Rosa.—Three persons were received to membership at the last communion, one on confession.

Whittier.—Rev. N. T. Edwards finds Whittier a very promising field. Rev. F. J. Culver cared for the church during the few weeks it was without a pastor.

San Francisco, Sunset.—A neat calendar is printed each week announcing services and containing interesting information and comment. The Sunday School attendance July 19th was seventy-nine; collection, \$2.80.

San Francisco, Ocean View.—The Sunday School attendance is increasing again after the usual summer vacation decrease. Two new teachers and workers recently coming into the community prove very helpful.

Villa Park.—This field, at present without a pastor, is in charge of Rev. F. J. Culver. The community is prosperous. There are available now more than 300 inches of water. Three years ago there were not more than 100. The church is in excellent condition for a pastor.

Adin.—Children's Day was observed by the Sunday School at Adin, Sunday evening, July 5th. The children had been carefully drilled in their music by Mrs. Perks, and a beautiful program was well carried out by them. The ladies had tastefully decorated the church, and not for more than two years has it been so well filled. The congregation was much interested, and gave a good offering, which, after paying for programs, will be used to buy new hymn-books. Services are also held at Lookout, twelve miles west of Adin, with good attendance.

Pasadena, First.—For several years the church has had two Woman's Missionary Societies, one of them having been originally a Young Woman's Society, whose members were too devoted to leave it as they grew older. Both these societies have felt the disadvantage of having two such organizations in the church, and now the older one has disbanded, gracefully yielding to what it acknowledged to be the "survival of the fittest." The C. E. Society is carrying on Sunday afternoon meetings in a camp of Mexican laborers located not far from the church. The meetings are full of interest. A large number of the members of the society have subscribed to the "two cents a week" plan for missions.

Notes and Personal.

The Rev. Huber Burr will read a paper at the next meeting of the Congregational ministers of San Francisco and vicinity.

Rev. E. J. Singer organized a promising Sunday-school at New Monterey last Sunday. That village has had considerable growth since the government reservation was occupied there again some months ago.

The address entitled "Liberty and Labor," delivered by Rev. William Rader, is published in pamphlet and on sale at "The New Book Store," 23 Grant avenue, San Francisco. It is a discussion of the rights of labor unions, and is recommended to all students of the labor problem. Pastors might well distribute this address among the men of their congregations.

The Rev. George H. Dekay of Lodi gave a most excellent paper at the Monday meeting of the ministers of San Francisco and vicinity. It had to do largely with contributions to missions—or to the neglect to contribute thereto on the part of many of the churches as they should. Mr. Dekay lays the blame for this "contributory negligence" largely on the pastors.

We have yet a good supply of the booklet, "Bible Questions and Answers." They will be sent to any pastor or Sunday-school officer or teacher desiring them for nine cents, to pay the postage on a package of fifty; or five cents for a package of 25. They contain the Lord's Prayer, the Ten Commandments, the Apostles' Creed and a large number of Bible questions and answers.

The Rev. Dr. W. B. Palmore, editor of the St. Louis Christian Advocate, passed through San Francisco last week on a trip around the world. One of his objective points is Jerusalem whither he goes in the interests of the Jerusalem exhibit, which is to be given at the exposition in St. Louis next year. It is the intention to make this exhibit one of the most interesting features of the exposition.

On account of the absence of the editor no mention was made in The Pacific last week of the death on the 6th of July of Mr. N. P. Cole, for many years a member of Plymouth church of this city. Mr. Cole came to San Francisco from New Hampshire in 1864 and organized "The N. P. Cole Furniture Company," which in 1871 was reorganized as "The California Furniture Company," with which he was connected until 1900. He was director for many years of the Donohoe-Kelley Banking Company, and prominent in various ways in the business affairs of San Francisco. But he was more than a business man. He was a thorough Christian and his interest was manifested in many ways outside the circles of the church, of which he was a valuable member. At one time he was treasurer of the Y. M. C. A. For many years he has been a trustee of Pacific Theological Seminary; also an officer of the society for the prevention of cruelty to animals. In him The Pacific had a staunch friend. He will be missed widely. His membership in Plymouth church dates back to 1868. It will be difficult to fill his place in that organization and wherever he had interest. Mr. Cole was 72 years old at the time of his death, which occurred at his summer home at Ben Lomond. A few years ago he retired from active business life, but retained an interest in the Sterling Furniture Company, in which his sons are associated.

A UNIQUE MISSIONARY MEETING.

The Foreign Department of the Woman's Association of the First Congregational Church met at the home of Mrs. H. C. Botsford, 134 McAllister street, Friday, July 17th. The subject for the meeting was "Missions Among the South Sea Islands." It was unusually well attended for vacation season, fifty-five ladies being present. The program was exceedingly interesting.

"A Trip Through the Marshall Islands" was a very interesting paper read by Miss Weed. Then we had some practical thoughts on how the "White People and Missionaries Live on the Islands" in an article read by Mrs. Eckly, which was greatly enjoyed by all. A Hawaiian native song was sung by Brigadier Wood of the Salvation Army, accompanying himself on the native instrument; after which he made an earnest prayer for men and women engaged in the Master's work not only in the islands of the sea, but in all lands.

Ensign Mathias of the Army, who has lately returned from Honolulu, told of the work down there. Mrs. James Mason of New Jersey closed the meeting with prayer. Then a very pleasant social hour was spent. The home of Mrs. Botsford contains many rare and beautiful articles brought from the islands, and gathered from all parts of the world, filling a large room. The ladies enjoyed looking them over. Five young ladies dressed in native costumes, including an elegant Filipino, one Japanese, two Hawaiian, one Marshall Island, looked very pretty as they served the delicious refreshments from an artistic booth in the dining-room, which was constructed from Zapa cloths from Samoa and mats from the Philippines Islands. Fruit punch was served from a Japanese bowl. The sandwiches, which were made from nuts wrapped in the leaf of the grape, were passed on island trays, as were the dainty little cakes in a basket constructed from the fig leaf, and which were served with pineapple sherbert. The afternoon passed all too soon for the ladies of the Missionary "Flying Squadron" to the South Sea Islands. C.

ASSOCIATE CHURCH MEMBERSHIP.

Of nearly all the membership of our churches a quite large percentage is accounted for in the list of absentees. Church members frequently move into a community in which is no church of their denomination. Too often these good people neglect church attendance or fail to enlist in Christian activity in the community to which they now belong.

A controlling reason for this reserve is often the disinclination to ask for a letter of dismission from the church of their choice and convictions, so they live largely apart from Christian fellowship, and count for little in promoting the work of their Lord and Master.

The idea of associate membership is being tried as a remedy for this undesirable state of things. The college church at Mount Holyoke receives many students into associate membership from all evangelical denominations. This action does not involve necessity of asking for a letter of dismissal from the home church. That membership remains intact, the individual being received into associate membership and corresponding responsibility during residence in the college town.

A certificate of dismissal certifies to the good character and conduct during the period of absence from the home church, with which membership is now actively resumed. In this way the church fellowship is

not lapsed by absence, and at the same time the communicant is not separated from the chosen denomination.

The Bethlehem Institutional Church of Los Angeles, under the very effective leadership of the Rev. Dana W. Bartlett, uses the following statement and covenant:

"Desiring to unite all Christians in the aggressive work carried on by the Bethlehem Institutional Church, we hereby put forth the following plan of associate membership:

Covenant.

"We, members in good standing of churches and denominations, other than Bethlehem, do now, in the presence of God and of these witnesses, renew our covenant of Christian consecration, and, although formally retaining our membership elsewhere, we do promise, during our residence in this parish, to make this local church our church home, to share its work, to aid in its support, and to seek to advance the institutional idea, viz: that of daily ministration.

"It is to be understood that this associate membership

"1. Does not include the right to hold office or vote, in the business meetings of the church.

"2. Does not effect membership or responsibility, to the home church.

Members' Greeting.

"We, the members of this church, do affectionately welcome you to our circle of discipleship, in the spirit of the covenant which you have taken, and engage to seek your welfare and edification, so long as you may continue among us.

"This plan has been unanimously adopted by the church, which now asks all Christians in the parish to unite with Bethlehem, or join us as associate members."

The church at Barstow, Rev. C. S. Billings, pastor, uses a similar form of admission to associate membership. J. L. M.

Oregon Letter

By George H. Himes.

At the last communion at Hassalo Street church three new members were added, two by letter from a Minnesota church, and one on confession.

The Sunday evening Bible studies, conducted by the pastor, retain their interest, and will be continued until the August vacation. So acceptable have these lessons been that the pastor is urged to prepare them for publication.

The Kingdom Extension Society closed its work for the season with an interesting meeting, devoted to the discussion of missionary problems in Cuba and the Philippines. The treasurer of the Society reports his last remittance for missionary work to be \$50. This does not include the gift of the church from the Sunday-school and other sources.

On the 11th inst. Rev. Edward Curran conducted a baptismal service on the banks of Gale's Creek, near the Hillside church, and four persons were immersed belonging to that church. These additions are the result of a number of special meetings conducted by Mr. Curran some time ago.

The First church of this city rejoices in the return of its pastor, Rev. Elwin L. House, D.D., who arrived

home yesterday, bringing with him his son and nephew, both of whom will spend their vacation in this city and vicinity. The son will enter Harvard at the beginning of the fall term.

The holy communion was observed today, six new members uniting with the church, two on confession and four by letter.

Rev. J. Lee Mitchell, Ph.D., of Attleboro, Mass., preached as supply of the First church for the last time last Sunday evening, and then started for Seattle, where he joined his wife and both started eastward via Yellowstone Park, in which they will probably spend a week. Dr. Mitchell, while here, proved himself a strong preacher, and made many friends. It is to be hoped that he will visit the coast again at some future time.

Services will be continued morning and evening in the First church during August, Dr. House feeling that opportunity ought to be given for the "stranger within the gates," to worship to the extent they feel inclined. While many residents of the city flee to the mountains or to the seaside during July, August and a portion of September, a constantly increasing number come from the East and remain in the city, finding here all the conditions they desire for a few weeks' outing.

As to a "heated term," that is an affliction that Oregon, at least the western part of it, particularly Portland and vicinity, is not greatly troubled with. There is now and then a warm day, it is true; but the nights are uniformly cool, so that whatever the heat of the day one can get refreshing rest at night—so, what with the opportunity for short excursions up and down the Willamette and Columbia rivers, by boat or rail, or private conveyances, teams, canoes, launches, and into the hills and mountains all around, it would seem as if every condition for a summer resort was to be found right here in large measure. At any rate, the hundreds and thousands who visit this city every summer, and remain here for a considerable length of time indicate that they are well pleased with their experiences.

The tenth annual meeting of the Willamette Valley Chautauqua Association is now in the height of its most successful season. The specially notable addresses of the week were "A Poor Man's Government and a Poor Boy's Country," and "The Working Man of Nazareth," by Hon. J. P. Dolliver, U. S. Senator from Iowa.

The certainty that the first topic is essentially true was aptly and forcibly illustrated in a bit of my own experience on the day of the address. Just prior to entering Gladstone Park, the home of the Association, I spoke to a young man, an entire stranger, and also an entire stranger to Western Oregon. He came from Sweden a poor boy eight years ago at the age of seventeen, and found his first employment as a chore-boy on a ranch near Heppner, Eastern Oregon. By industry, diligence and faithfulness he has ascended from a lowly place through various stages of experience, in acquiring the English language and a general English education, and business and stenographic courses, until he is now about to secure a responsible place in a great corporation. He neither drinks nor uses tobacco, and has the confidence of those who know him to an unusual degree. He was trained in the Lutheran Church, and his experiences in America have not led him to forsake the faith of his fathers. His experiences are the same as thousands of other young men all over our land, who realize that the world does not "owe them a living"

without some effort on their own part to prove that it is worth while for them to live.

Portland, July 19, 1903.

Inland Empire Letter.

By Iorwerth.

Whitman College.

The trustees of Whitman College transacted important business at their annual meeting. The college campus was completed by the purchase of the grounds and residence of Mrs. D. S. Baker. President Penrose describes the property as follows:

"The house is a large wood mansion of 18 rooms, surrounded by beautiful lawns and gardens, and is one of the most attractive residences of the city. The grounds include nearly three acres, situated on the west side of the campus immediately adjoining the Memorial building.

"The place is surrounded on three sides by college property, so that it was inevitable that in time it should become a part of the campus and complete the great quadrangle of over 20 acres, around the outside of which the college buildings will be erected. The plans for the future contemplate twelve handsome brick and stone structures surrounding this spacious tract, three on each side of the square. Already two of these have been built upon the south side, the Whitman Memorial and Billings Hall, with ample room between them for a great science hall, while the north front has been blocked out with Reynolds Hall, leaving space for a large gymnasium and another dormitory for women."

The cost of the Baker property is \$11,000, making the value of the campus about \$75,000, and the buildings already erected have cost \$144,000. President Penrose will occupy the new property.

Important additions were made to the faculty. Professor W. A. Bratton was granted a sabbatical year of absence on half salary. Also Miss H. A. Pepoon. The former, with Mrs. Bratton, has gone to Germany to study in Berlin, and Miss Pepoon will study in an Eastern university.

The acting head of the Latin Department will be Professor Edward E. Ruby, A. M., a graduate and fellow of Indiana University, and for the last two years a member of the faculty of Illinois College. The work in mathematics will be done by Professor Perley C. Hyde, a brilliant graduate of Amherst College and a successful high school teacher in Connecticut. The resignation of Professor O. A. Haeurbach, for eight years the head of the English Department, was accepted with deep regret. Professor A. W. Hendrick, A. M., LL.B., a Toronto University man who has been carrying Professor Haeurbach's work for the last year during his sabbatical absence to study at Columbia University, was elected Professor of English language and literature. Miss Lucile Foster Fargo, Whitman, '03, was appointed fellow in English.

Changes were also made in the Business and Music Departments.

Rev. Dr. Wallace of Spokane was elected a member of the advisory board. Gifts to the college during the last year amounted to something over \$5,000.

Rev. F. E. Whitham, the college agent, is now canvassing Eastern Oregon, and will be at Pendleton next Sunday.

A Little Gentleman.

I know a well-bred little boy who never says, "I can't";
 He never says, "Don't want to," or "You've got to," or "You shan't";
 He never says, "I'll tell mamma"! or calls his playmates "mean."
 A lad more careful of his speech I'm sure was never seen!
 He's never ungrammatical—he never mentions "ain't";
 A single word of slang from him would make his mother faint!
 And now I'll tell you why it is (lest this should seem absurd);
 He's now exactly six months old, and cannot speak a word!
 —May St. Nicholas.

Choosing the Boy's Lot in Life.

When the children are little, playing about the doors, going to school, running errands, doing as they are told, the parents may seem to have their hardest times, but in reality these are the easiest. A much more difficult place on life's road is reached when there is need and, occasion to settle with some degree of positiveness on the boy's, or the girl's, lot in life. The boy's whole future of success or failure may hang upon the decision made for him by his father and mother, or made by him with their consent, when he is somewhere between fifteen and eighteen.

Shall John go to college or to business, is a vital question, bristling with points of interest, and many a man ponders it in wakeful hours, and fears he may make a mistake, and is disturbed when he encounters the opposite opinions of neighbors and friends. Going downtown on a street-car, an acquaintance casually says, "That's a fine boy of yours, Mr. A. What are you going to do with him after he finishes in the high school?" If the reply is, "I am thinking of sending him to college," in nine cases out of ten the other answers, doubtfully, "You are? Well, if he wants to go perhaps it's all right, but think of the four years lost from business!" The next man consulted takes a different view, and declares firmly that the best and most liberal education a man can get is not too good for a business career; that it is, indeed, as decided an advantage in business as in a profession, for a boy to have attended college and received a diploma.

A good deal should be left to the boy himself in a matter of this kind. To force a reluctant lad into an academic groove for which he has no desire is usually a stupid blunder, as the boy will simply underrate his privileges and waste his time. But if a boy, loving books, loving study, and prizing what a college has to offer, longs to go, every opportunity

should be afforded him. In the long run, the years will not be lost. Business doors are opening more and more widely to college men. They are wanted in the counting room, in the railroad office, in the broker's office, in the bank. It goes without saying that they are welcome in the newspaper world, and that wherever a trained intelligence and a rich vocabulary count for much, the college discipline will help them on. The greater maturity gained by the four years in college is a good offset to the knowledge acquired in an equal time by the boy who enters business direct from school.

Of course, as a preliminary requisite to professional study—legal, medical, theological, or scientific—college training is almost indispensable. Parents who can afford, even at the cost of much effort and self-denial, to send their sons to college, may be assured that they are freeing them in the future from certain handicaps and giving them a richer preparation for life than they could otherwise have.

Still, there is culture without college. A boy who knows that his parents need his aid in their hampered and limited means, who has possibly a widowed mother, or brothers and sisters who are yet to be educated, should think twice before he lets the home people cramp themselves to help him on. Business is itself an education, libraries abound, and nothing can permanently crush a bright boy, who means to get on. In a majority of cases, John must decide the question for himself. It concerns his future, and is important first of all to him.

Fathers should hesitate in being arbitrary or autocratic in setting the life work of sons. The merchant naturally wants his boy to carry on his business, but the boy may hark back to some artistic ancestor, and have not an atom of the commercial instinct in his veins. If this be the case, the God-given endowment should not be folded away like the talent in the parable, but should be put to serious use. Another boy may fit into the niche the father prizes so highly. Care should be taken that decisions are not made too early in life. At occasional very youthful periods a boy's ambition crystallizes around points which will present no allurements when he is older.

It is all-important, in view of the fast-approaching hour when the boy of ten or twelve will be the youth of eighteen or twenty, that the foundation work, the work in grammar departments and thenceforward in high-school lines, shall

Don't Lie Awake Nights.

Hosford's Acid Phosphate taken just before retiring quiets the nerves, nourishes the body and induces refreshing sleep. It supplies the needed brain and nerve food.

be thoroughly done. Parents should co-operate with teachers in holding children to rigid accuracy and strict account in these days of early training, for they tell on the whole career of the future.—Margaret E. Sangster, in "The Christian Herald."

Clever Little Hammerhead.

A great many other birds build very elaborate nests or houses, but none seem to have acted with quite the same modern architectural spirit as the hammerhead. Most birds, too, are content with providing warmth and shelter for their little ones, without having any care for themselves; but our bird seems much more civilized than that. It is not a very large bird—not more than twenty inches in length; yet it builds a house nearly ten feet long and lays it out in rooms!

It selects a sheltered ledge of rock when possible, sometimes choosing a spot almost inaccessible to man, but sometimes building also on the open plain. The structure is half as wide as it is long, and has a domed top, as if the feathered architect knew that the arch is the strongest possible shape. The walls are built of twigs interwoven firmly, and filled in with clay; and so substantially is the work done that, when completed, a heavy man may walk over it without injuring it in the least. The house is built on a slightly inclined surface, and the door is placed at the lower end in order that the floods of rain which fall in that country may not pour into the dwelling.

The doorway is the smallest opening possible for the bird to enter, and is frequently so disguised that it is no easy matter to discover it, even though you may have first seen the bird dart through it.

The outer doorway opens into a small antechamber, which leads through a small entrance into a larger room, which, in its turn, opens by a doorway into a spacious apartment raised one step above the floor of the other chambers, and carpeted with soft leaves and velvety moss. In the last and choicest apartment the mother bird lays from three to five snow-white eggs; and there the little birds peep forth from their shells.—From "Strange Nest Builders," in May St. Nicholas.

The Elephant Can Count

Many animals know how to count, and the elephant is specially clever at arithmetic. It is told of one of these giant creatures, who was in the habit of having twenty pieces of cake given to him daily for his dinner, that he found it out at once when only nineteen were placed before him. He was so much offended about this that he refused to touch a morsel till a twentieth piece of cake was added to the rest.—Ex.



Family cares and duties do not weigh down the well woman, and the children are never in her way. But when the womanly health fails, and there is a constant struggle with weakness and pain, household duties are a burden almost past bearing, and children are a ceaseless annoyance and worry.

Weak women are made strong and sick women are made well by the use of Dr. Pierce's Favorite Prescription. It establishes regularity, dries disagreeable drains, heals inflammation and ulceration and cures female weakness.

Sick women are invited to consult Dr. Pierce by letter *free*. All correspondence strictly private and sacredly confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

"I had been ailing some time, troubled with female weakness," writes Mrs. Wm. H. Johnson, of Avondale, Chester Co., Pa. "Every month I would have to lie on my back. I tried many different medicines and nothing gave me relief until I began Dr. Pierce's medicines, using two bottles of 'Favorite Prescription' and two of 'Golden Medical Discovery.' These medicines have cured me. When I began your treatment I was not able to do very much, but now I do the work for my family of nine, and feel better to-day than I have for a year. I thank you, doctor, from the bottom of my heart, for well do I know that you are the one who cured me."

"Favorite Prescription" has the testimony of thousands of women to its complete cure of womanly diseases. Do not accept an unknown and unproved substitute in its place.

Dr. Pierce's Pleasant Pellets are the best laxative for family use.

It Makes a Difference.

The popular adage is: "Oh, it makes no difference what a man believes, if he is sincere."

Let us see. A family was poisoned in Montgomery county recently by eating toadstools, which they sincerely believed to be mushrooms. Three of them died. Did it make no difference?

A man indorsed a note for a friend whom he sincerely believed to be an honest man. He was a scoundrel, and left him to pay the debt. Did it make no difference?

A traveler takes the wrong train going north, sincerely believing it is the southern train. Will it make no difference? Will it bring him up at the south all the same?

If a man sincerely believes a certain thing, while the truth about it is entirely different, will

this sincere belief make it all right?

The truth is, the popular adage is a lie, and a very transparent one at that! If a man is sincere, he will take pains to know the truth. For where facts are concerned, all the thinking in the world will not change them. A toadstool remains a toadstool, whatever we may think about it.

Clean Thoughts.

O, the corruption of evil thinking; worthlessness of it; the corroding degradation of it! While all the time there stands One knocking at the door of each life and saying, "Have I been so long a time with you, and yet thou hast not learned to know me as the one object of all your thinking?" We can never drive out the uncleanness of evil thoughts except by pouring in the clean wholesomeness of the thoughts of Christ. We can cleanse these minds of ours from what we want them freed only by flooding them with the light that shines from the face of Jesus Christ. Have you tried for one hour to think no thought except Christ? Have you made Christ for any length of time the one object of your thought? Try it, you who want to break loose from the shackles that you know are keeping you away from the great blessing of God, and from the pure sweetness of his pure and holy life.—Robert E. Speer.

"That Silence Saved Me."

There is a very suggestive incident related illustrating how at times silence may be a greater power for good than any other agency.

A young man sat chatting with some giddy girls. Among them was a sweet, quiet young woman known as a Christian. The young man, thinking to tease her, bantered her about her religion. The silly girls tittered, but the object of the mirth remained silent. Then with the folly of youth, and recklessness of impiety, he uttered many infidel objections to Christianity. She did not smile,

nor look at him, nor seem to notice him. Then he continued his harangue, hoping to force her to refute something. But she remained the same sweet, dignified silence. A vision of his stupidity broke over the young man and convicted him of sin. He said afterwards, telling the story, "That silence saved me."

Keep Track of Pupils.

The teacher who has had a Sunday-school class in her care for a dozen years, and has seen the children grow to youth and maturity, has a wonderful hold upon their lives. She should never let go, though they may leave the school. The Westminster Teacher tells of one lady teacher who keeps in correspondence with 100 persons who have been members of her class, and are now scattered all over the country. She also kept them interested in their home church, and when it needed a new organ they contributed \$275 toward it. This incident shows that it is well for the teachers to look into the future, and pray that the bond between them and their pupils may never be broken.

Boys fall and bruise themselves. Grown-up athletes sprain muscles by overdoing wholesome exercise. The aches and sores are taken out with Perry Davis' Painkiller. Rub it well into the throbbing flesh and relief is immediate.

Cable Address:
FOSTER CO., SAN FRANCISCO.

S. FOSTER & CO.

WHOLESALE GROCERS
IMPORTERS and EXPORTERS.

Special attention to packing.
Purveyors to United States Government
A. B. C. F. M., A. M. A., etc., etc.

Railroad Supplies,
Mill and Mining Supplies,
Hotel and Ranch Supplies,
Alaska Supplies.

26-28 CALIFORNIA ST.
San Francisco.

Mail Orders solicited.
Catalogues on Application

Mills' College and Seminary
Confers Degrees and Grants Diplomas.

(For Young Women.)

Seminary Course, accredited to the Universities and leading Eastern Colleges; rare opportunities offered in music, art and elocution. Thirty-eighth year. Fall term opens August 12th, 1903. Write for Catalogue to Mrs. C. T. Mills, Pres., Mills College P. O., Calif.

A Prayer.

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of
love;

Teach me the wayward feet to
stay,
And guide them in the homeward
way.

Teach me thy patience; still with
thee

In closer, dearer company,
In work that keeps faith sweet
and strong.

In trust that triumphs over
wrong.

Washington Gladden.

There is only one way to be
happy, and that is to make some-
body else so; and you can't be
happy cross-lots; you have got to
go the regular turnpike road.—Se-
lected.

Little aches never grow to big ones
if they are promptly treated with
Perry Davis' Painkiller. A good
thing to remember in the season of
diarrhoea, cholera morbus and other
bowel complaints that come with
summer.

An anxious applicant for a li-
cense to conduct a saloon near one
of the churches in Pittsburg,
promised the court he would
agree to "close up his place on
prayer-meeting evenings" if he
were granted a license. This propo-
sition has the virtue of novelty,
at least. But if the influence of
the saloon is an evil influence on
prayer-meeting evenings, how
much more wholesome is it on the
other five evenings in the week?
The saloon is always and every-
where "evil and only evil, and
that continually."

"There is no place in the mod-
ern world for the unskilled; no
one can hope for any genuine suc-
cess who fails to give himself the
most complete special education.
Good intentions go for nothing,
and industry is thrown away if
one cannot infuse a high degree
of skill into his work. The man
of medium skill depends upon for-
tunate conditions for success; he
cannot command it nor can he
keep it. The trained man has all
the advantages on his side; the
untrained man invites all the tragic
possibilities of afilure."—Hamil-
ton W. Mabie.

It is not the man who does it; it
is the demon in the drink.

A Street in Santa Fe.



Go East ALL THE WAY ON THE Santa Fe

Low round trip rates. Ask about them

Santa Fe San Francisco.

OPEN ALL NIGHT.

F. L. TURPIN, Proprietor.

Telephone MAIN 153

ROYAL HOUSE

126 Ellis St.,

Near Y. M. C. A., San Francisco, Cal.

Between POWELL and MASON STREETS.

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fire-screens front and rear. Every room new and
urnished complete with spring beds and hair mattresses. First-class reading room and ladies
parlor. All the daily papers. Rooms, per night, 35c. to \$1.50; per week, \$2 to \$9; per
month \$8 to \$30

Ladies' Parlor.

All Market Street Cars run within one block of the House. Ellis Street Cars pass the doors

Rooms to Let

BY THE

DAY, WEEK, or MONTH.

Smiths' Cash Store

SUMMER'S HERE

ORDER YOUR

MASON JARS

Ball Bros. Best 1903 Models.

Car Load Rates. Breakage at

Buyers Risk.

Pints	Per Dozen	45c
Quarts	" "	50c
2 Quarts	" "	75c
Caps	" "	25c
Rubbers best extra	" "	10c
Rubbers common	" "	5c

JELLY GLASSES

Open Tumblers or covered Jellies

Dozen 35c Gross \$3.50

PARAFFINE

Use it to top off Jelly and Jam.

1-lb.....15c 10-lbs.....1 40

Orders given prompt attention.

SMITHS' CASH STORE Inc.

San Francisco

A Good Meal Without Meat.

VEGETARIAN CAFE.

755 Market St., San Francisco.

Dinners served to parties. Phone Main 5375

MRS. CLARA A. HURSELL.

FRENCH MILLINERY,

412 Post St.

We have not only hats to suit you, but also
prices to suit. Special designs and model-
ing a specialty.

Why Not Revisit

—THE—

Old Home and Friends

—IN—

THE GOOD OLD

SUMMERTIME?

—THE—

Southern Pacific

Will Make

SPECIAL REDUCED RATES

June 4th and 5th, 24th to 30th,
July 15th and 16th, and
August 25th and 26th

TO Various Eastern Points.

This to suit the date of Certain Great Con-
ventions in Boston, Saratoga and
Elsewhere.

One Way Fare for Round Trip Ticket

Inquire at

INFORMATION BUREAU

613 Market St.